The Beard of a Muslim

Its Importance

By

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PUBLISHERS FOREWORD.

'We begin by praising Allah, and-conferring blessings to His noble Rasul .

It was a long felt need that the English speaking Muslim community, which has rapidly increased; especially in the United Kingdom, Europe and many African countries should be supplied with authentic Islamic literature.

Since many of these Muslims are residing in Western countries they face a multitude of problems to be able to maintain and practice a sound Islamic life.

This is a translation of the booklet 'Daarhi ka Wujoob' written by Shaikhul Hadith Maulana Muhammad Zakariya Khandhalwi (may Allah grant him long life), which will Insha Allah contribute to, and assist many who desire to uphold Islamic symbols in an anti Islamic environment. This booklet emphasizes one very important facet of preserving Islamic values. The Islamic view point on the fashion conscious world as regards the attire and mode to be adopted by Muslims at all times; and the exhibiting of an Islamic appearance is extremely important, especially in non-Muslim countries where assimilation could lead to rapid degeneration, absorption and ultimate obliteration of Islamic values.

True love demands that you do everything, as your beloved would like to see it. To please Allah and His beloved Rasulullah an earnest and sincere effort must be made to carry out as much as possible of the revealed teachings, and not follow the whims, fancies and fantasies of misguided men, and misleading Shaytaan.

May Allah grant us all the towfeeq, strength of conforming and courage to practice Islam as taught by Rasulullah and uphold his divine way. --Aameen.

COMPULSION OF GROWING THE BEARD

The importance of growing a beard according to the Ahaadith of Rasulullah and the teachings of the Fuqahaa (Jurists), and the pious spiritual leaders is recorded

herein. It has been explained that the growing of the beard was a Sunnah of Rasulullah ﷺ. It was also the way and the Sunnah of all other Ambiya A.S.

A concise and authentic thesis on re-establishing the Sunnah of Rasulullah ﷺ and all the prophets of Allah.

'*Say (O. Muhammad) if you wish to love Allah, follow me; Allah will surely love you*'. Al-Qur'an.

By Shaikh Maulana Muhammad Zakariya,

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AUTHOR'S INTRODUCTION

بسم الله الرحمن الرحيم

During my journey to India this year 1395 Hijri I noticed something strikingly new. This humble servant left Jeddah for India on Wednesday 28th Rajab, 1395 - 6th August 1975, and reached Bombay on the same day. I had planned to stay in Bombay for two or three days. On reaching Bombay I learnt that Maulana In'aamul Hasan Saheb was about to leave for Malir Kotla for the purpose of Tabligh. He had written to our associates that Zakariya should not stop over in Bombay for too long and for this reason I stayed in Bombay for one day only and left for Delhi on Friday. After one nights stay, Maulana In'aamul Hasan Saheb departed for Malir Kotla and I proceeded to Saharanpur. The return from Saharanpur this year was through the border post instead of the usual air journey. On the 2nd Zil Qadah (according to the date in India) on the morning of Friday we reached the border post. The Tablighi Ijtima of Pakistan commenced on Saturday and lasted for three days. After making several other calls in Pakistan I returned to Mecca on the 12th Zil Qadah - 21st, November.

During this stay in Saharanpur, I was quite unusually infuriated with the question of the beard. I personally had noticed, and many friends close to me pointed out that I never took such a relentless stand before. I was enraged whenever I saw a person who shaved his beard and I denounced this act in every gathering. While performing the Bay'at too, I admonished in very strong terms the prohibition of shaving the beard. I could not determine the cause of this strong feeling towards this Sunnah except that I had noticed that more people were neglecting this Sunnah and that recently admonishment in this matter was dwindling. The late Maulana Husain Ahmad Madani (may Allah's mercy be upon him) during his last three or four years denounced the shaving of the beard very strongly. Whenever I observed a person who by shaving his beard chooses the appearance other than that of Rasulullah ﷺ, I visualise that if this person has to die in this state - and the moment of death is not known to anyone - then when he is placed in his grave he will first be shown the countenance of Rasulullah ﷺ. How will this Muslim then be able to face Rasulullah ﷺ when his appearance is contradictory to what it should have been. It also often came to my mind that there are many major sins, viz; adultery, sodomy, consuming of intoxicants and usury etc. The offender in these is only transgressing while actually carrying out that evil act. Rasulullah ﷺ has said;

'When an adulterer is committing adultery, he is not a Mu'min (believer)'. The Mashaa'ikh have explained that at the time of adultery the noor of Imaan is separated from the adulterer. After he has finished this sinful act the Imaan returns into a Muslim.

The shaving of the beard is such a act that it is continuous, and is exhibited all the time. When performing salaat too, this sin remains with him. Similarly during Sowm (fast), Haj and all other Ibaadaat this sinful act accompanies him.

On several occasions I contemplated writing a brief booklet about the beard but unfortunately I did not get the opportunity while in India. After returning from India my enthusiasm was not the same but nevertheless the thought to write this booklet remained. Thus today on Wednesday the 29th Zil Hijjah, 1395 Hijri at Zuh'r time, in the Masjidun Nabawi I commenced in the name of Allah. May Allah grant me the good fortune to complete it, for during these days meeting and bidding farewell to blends and acquaintances takes up much time.

'*And Allah alone aids to conform with His likes and pleasures*'.

I propose to write two chapters in this booklet.

CHAPTER 1: *Ahaadith* of Rasulullah ﷺ and the teachings of the Sahaba RA. .
CHAPTER 2: The second chapter will comprise the *rulings* of the Mashaa'ikh and Ulama

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CHAPTER ONE

Ahaadith of Rasulullah ﷺ and the teachings of the Sahaba RA.

HADITH NO. 1

عَنْ عَائِشَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ
تَعَالَى عَلَيْهِ وَ اٰلِهٖ وَسَلَّمَ عَشْرٌ مِّنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَ اِعْفَاءُ
اللِّحْيَةِ. (الحديث رواه ابوداؤد)

Aa'isha RA. relates that Rasulullah ﷺ said: 'Ten things are of nature, in which cutting the moustache and growing a fall beard are mentioned'. Abu Dawood.

It is mentioned in 'Barlul Maj'hood' that the 'fitrat' means the way of all the Nabis. These ten things, amongst which are the cutting of themoustache and the growing of a full beards were the practice of all the Ambiya A.S. We have been commanded to follow these. Allah says in the Qur'aan: '

Those are they whom Allah had guided; so follow thou their guidance'. Suratul An'aam: 90.

This is an Aayat in the seventh juz, wherein, after mentioning the names of various Nabis (Peace be upon them), Rasulullah ﷺ is commanded thus: 'that these personalities were such that Allah had guided them, so you too (O Muhammad) follow their way'. Bayanul Qur'aan.

It is stated in 'Bazlul Maj'hood' that this is the way most ulama have translated the word 'fitrat'. Some have however translated it as the Sunnat (way) of Sayyidina Ibrahim A.S. Some have explained that it means 'that which is acceptable to normal, well bred people'; implying that those who are not abnormally wicked will accept all these things of the 'iitrat'. In essence 'ftrat' means the 'seen' (religion). Allah says in the Qur'an:

'And follow thou the constitution of Allah according to which He hath constituted mankind'. Suratur Roum: 30.

This Deen is that which Allah has chosen for the first human created. And these ten things are of that Deen. Reference has been made in 'Bazlul Maj'hood' to another Aayat of the Qur'aan in the twenty first Juz;

فِطْرَتَ اللّٰهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللّٰهِ ۚ ذٰلِكَ
الدِّينُ الْقَيِّمُ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

'And follow thou the constitution of Allah according to which He hath constituted mankind. No altering let there be in Allah's creation. That is the right religion, but most men know not'. Suratur Roum: 30.

When the cursed Shaytaan was humiliated in Allah's court he vowed;

'And surely I will lead them astray, and I will fill them with vain desires, and I will command them so that they will slit the ears of the cattle, and I will command them so that they will alter the creation of Allah. And whosoever taketh Satan for a patron instead of Allah, shall surely suffer a manifest loss'. Suratun Nisaa: 119.

Maulana Thanwi (may Allah enlighten his resting place) has written that in the Aayat "And I will command them so that they will alter the creation of Allah" includes the shaving of the beard. There are numerous other Ahadith that command the cutting of the moustache and the growing of full beards.

HADITH NO. 2

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ مِنْ فِطْرَةِ الْإِسْلَامِ
أَخْذُ الشَّارِبِ وَإِعْفَاءُ اللُّحَى فَإِنَّ الْمَجُوسَ تُعْفِي شَوَارِبَهَا
وَتُحْفِي لِحَاهَا فَخَالِفُوهُمْ خُذُوا شَوَارِبَكُمْ وَاعْفُوا لِحَاكُمْ.

In the book 'Hukumul lih'ya fil Islam' quoting from Ibn Hibbaan the following Hadith is reported by Abu Hurairah As ; **'Rasulullah ﷺ has said: 'Amongst the fitrat (Deen) of Islam is the cutting of the moustache and the lengthening of the beard for surely the Majoos (fire worshippers) lengthen their moustaches and cut their beards so oppose them by cutting your moustaches and lengthening your beards'.**

In this Hadith Rasulullah ﷺ has declared the keeping of the beard a fundamental requirement of Islam and has described the shaving of the beard as a symbol of the Majoos (fire worshippers). In a well-known Hadith it is related that 'Whomsoever imitates a people, will be regarded as of them'. That is why Rasulullah ﷺ has commanded us to oppose the Majoos. It is obvious that the growing of the beard is an Islamic injunction and all the Ambiya A.S without exception are agreed on this, as has been already mentioned in Hadith number one. Therefore those who hold this false notion that it was a custom amongst the Arabs to grow beards therefore Rasulullah ﷺ has commanded it are totally wrong in their assertions and their argument is baseless.

May Allah through His grace and kindness guide us all to act according to the teachings of Rasulullah ﷺ and also give us the strength to refrain from committing wrong actions and protect us from the various warnings that have been sounded time and again.

Ibn Umar has also related from Rasulullah ﷺ that the Mushrikeen (those who set partners with Allah) should be opposed by lengthening the beards and cutting the moustache closely. There are numerous other Ahasdith to the same effect.

Abu Hurairah reports that Rasulullah ﷺ said: 'Lengthen your beards and cut your moustaches, and in this matter do not imitate the Jews and Christians'. It is indeed unfortunate that today, by apeing the Christians, we are neglecting and destroying this blessed and very important Sunnat of Rasulullah ﷺ I recall that during my childhood even the elders among the Hindus were accustomed to having beards.

In a Hadith quoted in 'Musannaf Ibn Abi Shaybah' it is reported that a Majoos who had shaved his beard and had a long moustache came to Rasulullah ﷺ. On seeing this Rasulullah ﷺ said: 'What is this you have done ? ' He said: 'This is our religion'. Rasulullah ﷺ said: 'In our religion we are commanded to cut the moustache and lengthen the beard'. Hukmul Lih'ya fil Islam.

Ibn Asaakirr and others have reported that Hasan relates that Rasulullah ﷺ said: 'There were ten such habits amongst the people of Loot A.S. which were the cause of their destruction. Amongst these habits is listed the shaving of the beard and the lengthening of the moustache'. Haarith bin Abi Usaama, relates from Yahya bin Abi

Katheer that an Ajami (a non-believer who was not an Arab) who had shaved his beard and lengthened his moustache came into the Masjid. Rasulullah ﷺ said to him: 'What has prompted you to do this ? ' He replied: 'My Lord (the king) has ordered me to do this'. Rasulullah ﷺ said: 'Allah has commanded me to lengthen the beard and to cut the moustache'.

In another Hadith Said ibn Habib relates that Rasulullah ﷺ could not bear looking at two emissaries that came from the court of King Kisra, because they had shaven their beards. He told them; 'Be destroyed ! Who has told you to make your appearance like this ? ' They replied: 'Our Lord, Emperor Kisra ordered us'. Rasulullah ﷺ said: 'But I have been commanded by my Lord, Allah to lengthen the beard and cut the moustache'. Hukmul Lih'ya fill Islam.

This incident is described in detail further on. After death in the grave we will first be shown the countenance of Rasulullah ﷺ. Those will be moments of regret and utter hopelessness. Allah forbid, if at such a time of need, and with hope that Rasulullah ﷺ will intercede on one's behalf, he sees a face and a appearance that is not according to his Sunnat, and he turns his face away ! How unfortunate will this be?

HADITH NO. 3

عَنْ زَيْدِ ابْنِ أَرْقَمَ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ قَالَ مَنْ لَّمْ يَأْخُذْ شَارِبَهٗ فَلَيْسَ مِنَّا.
(اخرجه احمد والترمذى والنسائى)

Zaid ibn Arqam relates that Rasulullah ﷺ said: 'whoever does not cut his moustache is not of us'. Ahmad, Tirmizi, Nasa'i.

How severe is this warning. Those with long moustaches regard teen. selves as members of the elite and register themselves as Muslims in official records, but Rasulullah ﷺ refuses to accept them as members of his group. Waathila RA.

relates that Rasulullah said: 'Whosoever does not cut his moustache is not of us'.

The growing of long moustaches is naturally abhorrent. Tea, water or any liquid will have to pass through overgrown moustaches. If the dirty water after washing the moustache is suggested for consumption it will unanimously be rejected. But if every gulp of liquid washes over the overgrown moustache it is consumed without dislike.

Imaam Ahmad ibn Hambal (may Allah's mercy be upon him) in his 'Kitaabuz Zuhd' relates from Aqeel ibn Mudrik that Allah revealed to one Nabi from amongst the Ambiya of Bani Israel; that he should tell his people not to eat the food (which is exclusively theirs - like swine is to the Christians) of my enemies, and that they must not drink the water (wine) of my enemies; and they must not make their appearances like that of my enemies; If they do this they too will be my enemies, like those who are my enemies. Dalaa'ilul Aathaar.

In several Ahaadith already quoted we see that to shave the beard is the way (common ritual) of the Mushrikeen. And in just as many Ahaadith we have been taught be different and oppose their ways and ritual practices. A very important. matter to which attention must be drawn here is that many regard shaving the beard as wrong and therefore they do not shave. They do not however regard shortening the beard as equally incorrect and indulge in this wrong act. Just as the Shari'ah commands the growing of the beard, so to does it prescribe the length to which it has to be grown. Therefore to grow a beard other than that which is specified is also incorrect. The Shari'ah has commanded that the length of the beard should be one fist full, when held from below the chin. According to the consensus of the Ulama it is not permissible to have a beard shorter than this. They do differ on whether a beard which is longer than required, should be shortened to this fixed length or not.

Maulana Husain Ahmad Madani (may Allah enlighten his resting place) in his book 'The Philosophy of the Beard', in reply to questions put to him, writes that Rasulullah used to cut his beard both in width and in length, therefore it is important that the detail of this should be known.

Because the Sahaba RA. witnessed the speech and deeds of Rasulullah, Imaam Bukhari (may Allah's mercy be upon him) has relied on the deeds of the Sahaba RA. as the yard stick. The practice of Abdullah ibn Umar RA. is referred to as an example because he was always meticulous in following the Sunnat of Rasulullah.

Imaam Bukhari (may Allah's mercy be upon him) states:

كَانَ ابْنُ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُمَا إِذَا حَجَّ أَوِ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ فَمَا فَضَلَ أَخَذَهُ .

'When Ibn Umar RA performed Haj or Umrah, he used to hold his beard with his clasped fist, and that hair which was longer, he cut off'.

It is obvious from this, that Rasulullah ﷺ cut his beard in length and breadth in this manner. Besides Ibn Umar RA, Sayyidina Umar RA and Abu Hurairah RA did the same. In the commentary of Bukhari, Hafiz Ibn Hajar (may Allah's mercy be upon him) relates from Tabari that one group maintain that whatever is longer than the fist span should be cut off. Then Tabari relates that this was the practice of Ibn Umar RA.and Abu Hurairah RA.

It is also related that Sayyidina Umar did this to another person. This method is described by the Ulama of the Hanafis and Shafe'ees in their books of Fiq'h.

In 'Abu Dawood' it is mentioned thus;

عَنْ جَابِرٍؓ قَالَ كُنَّا نُعْفِي السِّبَالَ إِلَّا فِي حَجَّةٍ أَوْ عُمْرَةٍ .

'We use to allow our beards to increase in length and breadth, except during Haj and Umrah', (after which it used to be cut back to size). This is clearly understood from Ibn Umar's RA' practice and also the Hadith of Ibn Umar to this effect, which has been quoted above from 'Bukhari'. It is therefore clear from this that the Sahaba RA. generally used to lengthen their beards during the year and after Haj or Umrah the extra length was cut off. It is also a fact that Rasulullah's beard was the length of one palm or longer. This is the reason why he performed khilaal of it (combed it with his finger); and he used a comb to straighten it. It was so thick and wide that it covered his upper chest in length and breadth.

In this respect the teachings of Ammaar ibn Yaasir , Abdullah ibn Umar RA., Sayyidina Umar RA, Abu Hurairah RA and Jaabir RA indicate that they all used to keep beards that were one palm length or more and they preached this to others. It thus logically follows that this was the practice of most Sahaba RA. . Jaabir RA, supports this when he says: 'We use to grow long beards and only during the Haj and Umrah did we trim them'.

Rasulullah ﷺ has commanded the Sahaba RA. and the Ummah to lengthen their beards and make this a symbol by which a Muslim is recognized. This will be the exclusive symbol and uniform of the believer. It is therefore not permissible to shave, nor to shorten, nor to keep a small (goatee) beard.

(Extracts from the 'Philosophy of the Beard).

Maulana Quari Muhammad Tayyab Saheb (may Allah grant him long life) has dealt with this subject in detail in his thesis 'The Shar'i position of the Beard'. He has substantiated in a scholarly manner from the Qur'aan and Hadith and the preaching of the Sahaba RA. , that the length of the beard should be one palm long. He also quotes that the author of 'Fathul Qadeer' claims:

وَأَمَّا الْأَخْذُ مِنْهَا وَهِيَ دُوْنَ الْقُبْضَةِ كَمَا يَفْعَلُهُ بَعْضُ الْمَغَارِبَةِ
وَمُخَنَّثَةُ الرِّجَالِ فَلَمْ يُبِحْهُ أَحَدٌ.

'To trim the beard when it is less than one palm in length; like some Maghrabis do, is the way of the Hermaphrodites'. This implies that there is unanimity among all the Fuqahaa that trimming the beard to less than one fist span is not permissible. This unanimity in itself is sufficient to substantiate its obligation and compulsion.

مُحَمَّدٌ قَالَ أَخْبَرَنَا أَبُوْ حَنِيْفَةَ عَنِ الْهَيْثَمِ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ
يَقْبِضُ عَلَى لِحْيَتِهِ ثُمَّ يَقُصُّ مَا تَحْتَ الْقُبْضَةِ قَالَ مُحَمَّدٌ وَبِهِ
نَأْخُذُ وَهُوَ قَوْلُ أَبِيْ حَنِيْفَةَ.

Imaam Muhammad (may Allah's mercy be upon him) writes in his 'Kitaabul Aathaar' where he relates from Imaam Abu Hanifa (may Allah's mercy be upon him), who relates from Haytham (May Allah's mercy be upon him) who relates from Ibn Umar that he (Ibn Umar RA) used to hold his beard in his hand and cut off that which was longer. Imaam Muhammad (may Allah's mercy be upon him) says that this is what we follow and this was the decision of Imaam Abu Hanifa (may Allah's mercy be upon him).

The decision of the four Imaams and those of some other Ulama have been given in detail and substantiated in 'Awjazul Masaalik'. A reference in this book is made to the strongly substantiated and most acceptable decision of the Shafi'ees to leave the beard as it is when it exceeds the one palm length.

This is the ruling of the Hanafis as well. The generally adopted decision of the Maalikis is that when the beard grows exceptionally long it should be trimmed. This does not mean that it can be shorter than the regulation palm length, nor does it mean that it cannot be kept longer than one palm length. According to the Hanafis, if it is longer than one palm length, it is desirable that it be cut back to a palm length.

CHAPTER TWO

The second chapter will comprise the rulings of the Mashaa'ikh and Ulama

1. Maulana Ashraf Ali Thanwi (may Allah's mercy be upon him) in his book 'Islahur Rusoom'. under the discussion of incorrect customs, has also mentioned the shaving of the beard, to cut it less than the length of the palm, to keep long moustaches - as many youth are doing and regarding it as being smart and up to date.

The Hadith categorically states that the beard should be lengthened and the moustaches cut. This is related both in 'Bukhari' and 'Muslim'. Rasulullah has sternly commanded this to his followers. Wherever Rasulullah gives a command then that act becomes compulsory (Waajib), and to neglect this Waajib command is totally prohibited, (Haraam). Thus it is forbidden (Haraam) to shave the beard and keep long moustaches. This is further elaborated in another Hadith in which Rasulullah has said: 'whosoever does not cut his moustache is not of our group'. This has been related by Ahmad, Tirmizi and Nasa'ee.

Now that the fact has been established that it is a sinful act to shave or shorten the beard, therefore those who adamantly continue to do so, and regard the growing of the beard as an embarrassment, and jeer and mock at those who do keep full beards; for such people to maintain their Imaan (faith) is most difficult. For them it is imperative that they repent forthwith and also renew their Imaan and marriages; and make their appearances according to the teachings of Allah and His Rasu l .

Rationally too the beard for menfolk is like what hair of the head is to a women, both being creations of beauty. If the shaving of the hair on a woman's head is deforming, then how could the shaving of a males face ever contribute to his good looks. Truly there is no explanation, except that foreign customs have pulled a curtain over our insight and reasoning, and have perplexed our common sense.

Some say that the Turks shave, and therefore we follow them. The answer to that is, if the general military personnel act contrary to the Shari'ah, that does not justify their action, and it cannot be relied on as Shar'i proof to govern Masaa'il. Those who shave are disobedient; regardless of the country of their origin. Some shave to appear young and to hide their age, as they feel that achieving certain qualifications at an advanced age is embarrassing. This too is an utterly meaningless notion. Age is a gift from Allah, the more years you have lived, the more blessed you are. To try and hide this fact is really a form of ungratefulness for what you are blessed with. To achieve any form of qualification at an old age is in fact honourable, and praiseworthy. This is

because your keenness for perfection of a subject at that age is even more worthy of envy, and if according to some fools the keeping of the beard is the cause for embarrassment, then they should remember that according to many nonbelievers (Kaafirs), to be a Muslim is also a cause of embarrassment and backwardness. So Allah forbid, should Islam too be forsaken ?

Just as we do not leave Islam, because the Kuffaar regard it as a defect and a cause of backwardness, so why should the symbol and appearance of Islam be neglected because some irreligious misfits think it an embarrassment and an unpresentable appearance. These are the evil instigations of Shaytaan.

It is sad to see the religious students of Arabic involved in this un-Islamic act; suffice to say of them; 'Four leggeds only to carry a few books'. They are indeed in a distressing position and most unfortunate, for they are well acquainted with the rules of Shari'ah, which they are preaching. Yet they do not practice what they preach.

There are many warnings in the Qur'aan and the Hadith for such Aalims who do not practice what they preach. The ignorant are driven further astray by following the wrong practice of such Aalims. The sin and its burden for this type of irreligiousness is justly heaped onto such Aalims. As mentioned previously the one who is the cause of a wrong deed is just as sinful as those who commit those sins, therefore he will also be included amongst those who will burden the after effects of the sin. According to my view the Principals and staff of all religious madrasahs where students are involved in this sinful act or any other un-Islamic conduct, should take sterner action by giving such students the opportunity to repent and abstain, or else expel them forthwith. To give leadership to such irreligious students is to destroy humanity and-Islam. 'To educate the disobedient and ill-bred, is like handing arms and ammunition to a robber'.

It should be further remembered that it is not permissible for a barber or hairdresser to cut or trim the beard, or the head in any fashion other than that allowed by the Shari'ah. To assist anyone in a sinful act is similar to executing that very act. It is befitting for a Muslim barber to politely refuse to carry out such un-Islamic acts.

(Islaahur Rusoom).

There are some fortunate and upright barbers who, inspite of need, blankly refuse to shave the beards of their clients. Though these are very few, I know of several such persons, enduring all the consequences of hardships, they faithfully stood by their covenant not to act un-Islamically in this matter.

A few years ago there was such an incident; there was a person from Patna in Bihar State, known as Haaji Peydal. He set out on foot to perform Haj. At every five steps he

would perform two rakaats Naf'l Salaah. Many of his relatives and dear ones, who had held high posts kept track of his walk. Whenever he reached a place that was near a railway, they went to meet him by rail. When this Haaji reached Saharanpur he stayed at the house of Rao Yaqoob All Khan, who was a mureed of my sincere colleague Maulana Raipuri (may Allah enlighten his resting place). A certain deputy (High official) of Agra came to meet this Haaji at Rao Yaqoob Ali Khans residence. There this visiting deputy called a barber to attend to him.

When he professionally completed the hair cut, with which his client was very pleased, he was asked to shave the face as well. The barber humbly clasped his hands and said: 'Sir, this I have never done in all my life'. This honest remark pleased the visitor, and if I remember, he presented the barber with an extra renumeration.

2. Shaikhul Islam Maulana Husain Ahmad Madani (may Allah enlighten his resting place) in his book 'The Philosophy of the Beard' writes that in any organised Kingdom or political system every department has its exclusive uniform. The uniform of the police and army is different, so is that of the mounted cavalry and the infantry. And there is also a difference between the uniforms of the ground forces and the air force. The uniform of the post office is totally different to the others, etc. If any of these officers is not in his own uniform while on duty he is sternly reprimanded, or even penalized. Just as these uniforms are necessary for the effective functioning of any kingdom or government, so are they important among tribes and nations - in Allah's Kingdom -.

If a study is made it will be seen that England, France and Germany etc., have their own designs of flags and their exclusive uniforms, so that those who are familiar with them could immediately identify any of them. They could be identified on the battlefields and on political platforms and fronts. Every nation does its utmost to presence and protect Its flag and also its national symbols and emblems. In fact when some transgressions are made in this matter it could lead to explosive situations. Pull down a flag or insult it in any way, and then see the consequences that could even lead to war.

This system of identification has always been adopted by governments, nations and religious groups since time immemorial. If it were not for this it would be impossible to identify personnel and officials of different government departments, between nations and between governments.

How would one differentiate between a soldier and a civilian, and between a policeman and a postman ? . This has been regarded as necessary by all countries and nations, and is still so today. Those nations and countries who do not preserve and protect their uniform and identity are very easily and quickly absorbed into other

nations. They disappear in such a manner that no trace of their name or culture remains.

The Sikhs uphold their symbol of identity by keeping the hair of their head and beard. This has given them the status of an independent nation and they are regarded as a living cult today. The British came - to India at the end of the sixteenth century. They stayed for about two hundred and fifty years. They came from a country that is cold, but they did not give up their coats, trousers, hats and neckties in this country which is very hot. That is why a nation three hundred and fifty million could not absorb the comparatively small number that came. They presented their identity as a separate nation and as an exclusive government.

The Muslims came here - India - over a thousand years ago, and if they had not presented their identity and uniform they should today appear as Hindus; just as those who came before the Muslims, and did not protect their identities and were totally absorbed by the Hindus. Today besides being mentioned on pages of history books there is no trace of their name or culture anywhere on the globe. The Muslims did not only preserve their uniform, but also safeguarded their religious values, Islamic names of males and females, Islamic way of life and culture, customs and language. That is why they survived as a nation in India, and thus their identity will remain as long as they protect these values; when they let up they will be obliterated, and absorbed by others.

It is evident from this that any nation or religion can only continue to survive when it adopts an exclusive form of appearance, civilization and culture, custom and language. Therefore it was necessary for the religion of Islam; that was, and still is higher than all other religions in its beliefs, character and practice; to adopt an exclusive uniform and outlook To protect and preserve this mode and uniform is tantamount to protecting the religion itself, and lives will readily be sacrificed for this purpose. This exclusive uniform is the mode of those who are constantly obedient to Allah, setting them apart from those who are transgressors and the enemies of Islam. (This is called the SHA'AA'IR AL ISLAM -- Symbol of Islam).

By this will the righteous be preferred over the transgressors before Allah the Almighty. This is the essence of the Hadith; 'He who chooses for him-

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

'He who chooses for himself the mode of a people will be regarded as from them'. This is the Hadith which at times annoy many un-lslamically inclined youth.

This is why Rasulullah ﷺ has suggested a particular uniform for his followers. 'mine difference between us and the Mush'riks (those who ascribe partners with

Allah) is the turbans on the topis - headgear -'and he said: 'Oppose the Ahle Kitaab when making paths while combing your hair'. This is the reason for the instruction to keep the length of the trouser above the ankles, by differentiating between those who are arrogant and boastful.

Thereafter the late Maulana Madani (may Allah bestow mercy upon him) quotes those Ahaadith that are mentioned in the first chapter of this booklet. The gist of it is that this has always been the exclusive uniform, symbol and mode of those who are always very close and obedient to Allah. Whereas other nations and peoples that are bent on transgressing and flouting the commands of Allah have adopted appearances and apparel that are contrary and intently opposed to what the Shariat allows.

Besides these facts natural inclination binds every follower of Muhammad ﷺ that he only adopts those characteristics, behaviour, appearance, habits, style and culture etc., of his noble chief Muhammad ﷺ and that he abstain from the cultures and fashions of the opponents of his beloved Rasul Baas . This has been the demand of correct thinking and human nature from all times, and exists in every nation and country today. Who is there today, that is opposed to Rasulullah ﷺ, and the Muslims; more than the non-Muslims of Europe?

Historical facts should be studied; and in view of what the enemies of Islam have done, their exclusive uniforms and their attire and fashions should be shunned and disliked. It does not matter whether these modes are those of Curzon; Gladstone, French or America, or whether they are related to dress, body, language, culture or customs. In every locality

and every country of the world it is regarded as natural and human to like and adopt everything that a friend likes, and to regard everything, of an enemy with contempt and as foreign. Especially those things that exclusively belong to the enemies. Therefore our earnest effort must be to become loyal and honest followers of Muhammad ﷺ, and not slaves of Curzon, Harding, France or America etc.

As for interviews and government services, and the taunts of office workers or clerks, it is only due to our weakness that we feel offended. The Sikhs have interviews and are placed at various, grades of government jobs, some small and others of high ranks, but they hold fast onto their uniform. No person looks down at them in humiliation. Inspite of them being a minority, they hold most jobs and government posts with pride and dignity.

(Quoted from 'The Philosophy of the Beard').

Many youth had confessed to me during the unrest of 1947, that they use to shave their beards, but now they are growing beards because they feared that if killed during the general genocide; they should not be mistaken as Hindus and be cremated. This fear exists at all times as the time and place of death is unknown.

3. Maulana Saeed Ahmad Palanpuri, a professor at Darul Uloom Deoband writes in his booklet 'The Beard, and the Sunnat of the Ambiya': 'There is consensus among the Ummat regarding the prohibition of shaving the beard, not a single person has sanctioned this'.

Thereafter he quotes some relevant expositions of the Ulama. Of these he refers to the author of 'Manthal', in his commentary on Abu Dawood where he states:

فَلِذٰلِكَ كَانَ حَلْقُ اللِّحْيَةِ مُحَرَّمًا عِنْدَ أَئِمَّةِ الْمُسْلِمِينَ الْمُجْتَهِدِينَ
أَبِي حَنِيفَةَ وَمَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَغَيْرِهِمْ.

'This is why the shaving of the beard is Haraam (prohibited) according to an the Imaams; Imaam Abu Hanifah, Imaam Shafe'ee, Imaam Maalik, Imaam Ahmad (may Allah's mercy be upon them) and others.

Further he quotes Maulana Ashraf Ali Thanwi (may Allah bestow mercy on him) thus; قَوْلُهُ وَلَمْ يُبِحْهُ أَحَدٌ نَصٌّ فِي الْإِجْمَاعِ.

That where the author of 'Durre Mukhtaar' states **'None have ever permitted it, he has agreed that there is consensus on the prohibition of the shaving of the beard'.** Then he also quakes various other statements of renown Fuqahaa (Jurists).

4. The late Maulana Aashiq Ilaahi (may Allah enlighten his resting place) in his booklet 'The appreciative values Of the Beard' has quoted extracts of prohibition from all the four Mazaahib.

He quotes from the Shafe'ee school's book, 'Al Ibaab'; 'Imaam ibn Ar-Rifaah says that Imaam Shafe'ee (may Allah's mercy be upon him) in his book 'Kitabul Um' has categorically stated that - the shaving of the beard is Haraam -'

Thereafter the Mazhab of the Maaliki school is quoted from 'Kitabul Ib'daa'. This quote has also been mentioned in the booklet 'Al Lihya al Islam'; 'Without doubt the four Mazaahib are agreed that the beard should be lengthened, and that shaving it is Haraam (prohibited)'.

The Mazhab of the Maalikis is that; to shave the beard is Haraam, and to trim it in such a manner that it changes ones natural and normal facial features is also Haraam.

In the Hanbali Mazhabs books 'Shar'hul Muntahaa' and 'Shar'h Manzoomatul Aadaab' it is stated; 'The most accepted view is that it is Haraam (prohibited) to shave the beard. Some Ulama like the author of 'Insaaf' have categorically stated that it is Haraam. There is no report from anyone to the contrary'.

Many others have reported the consensus of the Ulama regarding the obligation of keeping the beard. Shaikh Abdur Rahmaan Al-Qaasim (may Allah bestow His mercy upon him) in his booklet on this subject states, 'Ibn Taymiya has categorically stated that the shaving of the beard is Haraam. Allaama Qurtubi (may Allah's mercy be upon him) states, 'The shaving of the beard, to pull out all the hair of the beard and to trim - short - the beard are all not permissible'

Imaam Muhammad ibn Hazm Zaahiri (may Allah's mercy be upon him) has quoted the consensus of the Ulama, that to cut the moustache and to lengthen the beard is Fardh (compulsory), and substantiates this with the Hadith related by Ibn Umar that Rasulullah has said; 'Oppose the Mush'rikeen (those who set partners with Allah), cut the moustache and lengthen the beards', and also the Hadith related by Zaid ibn Arqam RA that Rasulullah ﷺ has said: 'He who does not cut the moustache is not of us'. Tirmizi.

Further Ibn Taymiyah lists all those Ahaadith which command us to oppose the Jews and Christians in our appearance, then comments; the Shariat requires us to oppose them, and to outwardly ape them creates love and friendship for them, just as spiritual love effects the outward trend and behaviour. These are matters that have been witnessed and experienced.

Ibn Umar ',- relates that: 'He who imitates the Kuffaar (nonbelievers) and dies in that state, he will be raised with them - on the day of Qiyaamah -'. It is mentioned in the book 'Tamheed'' which is a commentary on 'Mu'atta', 'That to shave the beard is Haraam, and among males the only ones who resort to this are the Hermaphrodites'.

Sayyidina Umar i.' and Ibn Abi Laylah RA , who was a Qaadhi (Judge) of Madina Munawwarah have rejected the testimony of the person who pulls out all the hair of the beard. This book refers to many Ahaadith that prohibit the shaving of the beard.

The incident of the emmissary of Kis'ra has already been mentioned briefly. Maulana Meerutii (may Allahs mercy be upon him) writes in detail, when Abdullah ibn Huzafah RA presented Rasulullah's ﷺ letter to Khusru Parwez, the king of Iran (Kis'ra), he tore it up in anger and said -'An ordinary low subject of my Empire writes to me, and has his own name written before mine'. He then ordered Baazaan, who was his governor main, and under whose governorship they considered all the Arab

lands to be, to have this person - Rasulullah ﷺ arrested and brought to his court. Complying, Baazaan dispatched a group of army officers under the leadership of Khar Khusru. To study and investigate the conditions of Muhammad ﷺ an additional officer by the name of Baanuyah accompanied them. When these two officers appeared in the presence of Rasulullah ﷺ, they began to tremble and shiver due to the overbearing spiritual character of Nabi ﷺ. These people were fire-worshipping Parsees, and their beards were shaven, they had overgrown moustaches, and they used to call Kis'ra 'Lord'.

Rasulullah ﷺ was displeased on seeing their faces, and the first question he asked them was, 'Who has told you to make your appearance like this ? '. They replied: 'Our Lord, Kis'ra did ! '. Rasulullah ﷺ said: 'My Lord has commanded me to lengthen the beard, and cut the moustache'.

The point that has to be understood is that Rasulullah ﷺ was upset and displeased by this appearance of these non-Muslim representatives.

The late Maulana Yousuf Kandahlawi (may Allah enlighten his resting place) has related this incident from a number of sources in his book 'Hayaat us Sahabaa'. Muslims should seriously think that after death the very first stage will be to face Rasulullah ﷺ. How displeased and disappointed will he be to see that face which is not according to his teaching or his Sunnah, when every Muslim hoses for his intercession in the Hereafter.

Thereafter Maulana Meeruti (may Allah bestow mercy upon him) relates the story of Mirza Qateel. Learning of his sufic talks an Irani was impressed and became an admirer. To meet him he eagerly undertook a special journey. When he reached the Mirza, he found him shaving his beard. He was astounded and said: 'Aaghaa ! (Sir), you are shaving your beard ! '. The Mirza replied: 'Yes. I am shaving my own hair, I am not shaving anyones heart', thus referring to the sufi concept that you could do what you please with your self, but you should not hurt the hearts of the creation of Allah. The Irani without hesitation exclaimed: 'O ! You definitely are shaving the heart of Rasulullah. 'What do you mean that you are not hurting the heart of any person; when you are piercing the heart of Rasulullah.

On hearing this the Mirza went into a trance, and dropped unconscious. When he regained his senses he recited the following verse: 'May Allah reward you, You have opened my eyes; And have made a personal union, with the king of all souls'.

Thus ii there is no intention of pleasing Allah's beloved Rasul by doing what he taught; for Allah's sake do not hurt his heart, Rasulullah ﷺ is Allahs most beloved, and to displease him is to displease Allah. Rasulullah ﷺ has said: مَنْ اٰذَانِیْ فَقَدْ اٰذَی اللہ تَعَالٰی ۔

'Whoever displeases me has displeased Allah'. If Rasululah is hurt by non-Muslims shaving their beards and having overgrown moustaches, how much more disturbed and displeased will he be with those who claim to be his followers, and yet commit this sinful act.

Maulana Meeruti (may Allah's mercy be upon him) writes on the medical aspect of the beard as well. Since ancient times, Unani men agreed that the beard was an adornment for men, and it protected his throat and chest. Western medical men have now reached a similar conclusion. One doctor writes that by continually shaving, the veins of the sight are effected, resulting in failing eyesight. Another doctor writes that a lengthy beard stops harmful germs from reaching the throat and chest, and another goes so far as to say; that if men shaved for seven generations,the men in the eight generation will have no beards. This means that-the sperm gets weaker in every generation, until in the eight this quality is completely destroyed. This is no prophecy or astronomical calculation, but are basic medical facts.

If a child with a clear voice, imitates someone who stutters, then in a short while he becomes like him, and then cannot say any word clearly any longer.

In this respect a very sound explanation of an American, Dr. Charles Homer, has recently been published. His finding is given below: 'A correspondent has asked me to invent some sort of electronically operated needle to reduce the time wasted daily on shaving. I do not understand why people dread and tremble at the thought of having a beard. People grow hair on their heads, so why do they regard it as incorrect, defective and unacceptable to have hair on their face. When the hair fails to grow on the head then that baldness is regarded as a defect, and a cause of -shame. Every effort is made to hide it. Yet, it is surprising that a man will daily remove the hair from his face; depriving himself from that which is the most evident sign of manhood, without a bit of shame.

The beard and moustache gives the human beings face strength of manhood, a steadfast character, individual integrity and exclusive identity. His survival and safety too are due to this brave appearance. These are the only hair that differentiate the males from the females. The hair on all the other parts of the body are common between male and female. Women

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deep in their conscience are more appreciative of men with beards and moustaches. Profoundly they prefer the male with a beard over the one without this manly facial feature.

Outwardly it would appear that they dislike the beard and moustache. The reason for this is that they have bound themselves to follow unrealistic friends and latest fashions in dress, and unfortunately these days the beard and moustache is out of fashion. A little bit of hair before the nostrils or the mouth acts as a filter against harmful dust and germs entering the nose or the mouth. A lengthy and thick beard protects the throat from colds.

Dr. Homer describes the shaving of the beard as being bald in the face; and to become slaves of the fashion world as having a feminine complex. He regards independence, bravery and courage to be male qualities, and the beard is the basis of the males handsome features. He attributes this habit of shaving the beard to be a cause of making one more vulnerable to being victims of colds, coughs etc.

He further writes, 'The beard and the moustache is returning to the world, and with it will come back that supremacy that God has given the male over the female. A person witha beard has never forsaken his wife, A person with a beard always upholds the honour of the beard, that is demanded from him. It gives him that prestige position, that is befitting only for males

How unreal is it that a full grown adult desires that his face appears like that of a child; God had created the beard and the moustache for the male adult to adorn his face with them. Whoever laughs and mocks at those with beards is in fact laughing and mocking at Jesus (Sayyidina Eisa AS.), because (Sayyidina Eisa AS.) had a beard'.

This is what a Christian says after carrying out medical and religious research into this matter. According to him for a healthy young man to desire to appear like a hairless immature child is trying to make nature go backwards. Men should then also try to become like apes. After nineteen centuries have passed he honours his Nabi (Jesus) AS. so much that he classifies that person who laughs and mocks at a beard, as having mocked at Sayyidina Eisa AS. because he kept a beard.

Those who claim to be Muslims should demonstrate honour for that Nabi, who is the Noble Chief of all the Ambiya AS. And Sayyidina Eisa AS. will appear before Qiyamah and will also be amongst his followers.

We have quoted, Dr. Charles Homers article as accurately as possible, for to change it would be dishonest and un-ethical.

We however disagree with his views regarding the moustache. Dr. Homer admits that Sayyidina Eisa AS. did not have an overgrown moustache, or else he would have surely mentioned it where he states that Sayyidina Eisa AS. had a beard.

This concludes the gist of Maulana Meeruti's (may Allah bestow mercy upon him) booklet. When this humble servant began writing this book, I had only Maulana Meeruti's booklet in mind, but no copy was available in Madina. After commencing, friends and well wishers brought forward many booklets on this-subject. Seeing these I postponed the writing of this booklet, because so much has already been written on this subject. Some associates insisted that since you have already commenced, it should now be completed, though concisely.

It occured to me that though the necessity does not exist any longer, I would nevertheless like to be a participant in the reward for re-awakening this Sunnah of Rasulullah ﷺ.

Those who say that people laugh and mock at persons with beards, to them I usually say this verse: 'People think that I am deprived, of all respect and integrity. They should not think that I am not fit for my company'.

Laughing and mocking of a few fools should not be the cause of concern, as against obtaining the happiness and favour of the intercessor of the sinners, the Noble Chief of both worlds, Muhammad ﷺ 'And our last word is praise be to Allah, the Sustainer of both worlds, and may He send His blessings upon the best of His creation our Noble Chief and leader, Muhammad ﷺ and upon his clan and grant them safety'.

Written by: Zakariyah Kandahlawi, Thursday night, 5 Safar 1396 Hijri, Madina Munawwarah

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